

the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

VOL. III. No. 6.

VANCOUVER, B.C., JUNE, 1949

PRICE 10 CENTS

NORTHERN REPORT

By MAISIE ARMITAGE-MOORE

Fort St. James is situated on Stewart Lake and it is one of the loveliest Indian Reserves I have seen. The old Hudson's Bay fort is still standing and nearby are the graves of the old Factors, bringing to mind the pioneer days of British Columbia. The inscriptions read: "Sacred to the Memory of Peter Ogden. Died October 9th, 1870. 'The Lord gave and The Lord hath taken away, blessed be the Name of the Lord,' and of Peter S. Ogden, died October 3rd, 1870," — and "In Memory of Alexander Campbell Murray who faithfully served the Hudson's Bay Company from June, 1870 to June, 1914, died 1931, aged 72."

I was received by Chief Felix Antoine who asked me to speak to his people and introduced me to other prominent Chiefs, amongst whom was Chief Prince, head of the well-known "Prince" family, — descended as are the Antoinettes and other families from the famous old Chief Quaw of the Carrier Indians who left many descendants, a true Father of his country.

At the meeting we spoke of the political situation affecting the Natives, and to the best of my ability I explained the vote and necessity for unity to make the Natives strong. I then spoke on education and health problems, answering questions. We discussed the prices of fur and protection of trappers, and Indian problems generally.

I spoke of the long and successful fight of the Native Brotherhood of British Columbia and how they helped to open the door and make this great step forward possible, telling them of the work of Chief William Scow, our President, and his capable, loyal executives, all as one strong body to advance the cause of the Native people.

The Department: Mr. Howe's Agency has planned also the building of a day school and new housing program. I find there is great need on all these reserves of a small emergency hospital and resident nurses. On this reserve there is a very good resident nurse. Having a small emergency hospital would lessen the danger of death in accidents and other cases, as the distance is great between doctors and the main hospital at Vanderhoof.

Extensive road work is being done, and the road from Fort St. James to Vanderhoof is good and the scenery very beautiful. Fort St. James, as well as the Stoney Creek reserve, is famous for the lovely buckskin beaded work done by the women. Trapping, mill work and lumber and fishing are the industries of the Fort. I ended my visit and gracious welcome, and said goodbye, promising to return again at some future time.

* * *

On my way to Hazelton, I visited Burns Lake. This should be a separate agency. It lies between the Agency of Mr. Robert Howe and Mr. Boyse of the Hazelton Agency, and it is a headache to any Indian agent. The place is depressing and

gone they were out of food. (The agent has promised to attend to this.)

In another shack lay a bedridden old lady suffering in great pain. Her son and his wife and three children and a brother all lived in this tiny shack.

It is very difficult for the present agent to handle this place because of the distance and the large area he has to cover. This Indian agent is a good man and encourages progress and does all in his power to help the Natives. His reserves are an example to other agencies and he hopes to be able to improve the condition at Burns Lake.

From Burns Lake I went to Hazelton, where I was welcomed by members of the Native Sisterhood of British Columbia. Future plans for building, and a day school where the Whites and Native children will attend together without discrimination, are equally progressive under the direction of Mr. Boyse, the agent, who kindly explained the future program for the betterment of the building conditions. Here I visited my old friend Fred Gunanoot, son of the famous Simon Gunanoot. Fred, al-

though he has been bedridden for years by arthritis, was cheerful and brave, but is terribly in need of blankets, sheets and a hospital bed. His dear old mother does her best to nurse him, but needs care herself due to her age.

From there I visited Kisbyox Reserve where Mrs. Constance Cox introduced me to many of the old Indians who knew my father, the late Ronald C. Campbell-Johnston, Mining Engineer, who went into the Groundhog Coal area taking many of the Hazelton Indians and White packers and miners. I visited the grave of a beloved Indian friend of my father and mother, Andrew Crosby, who was one of father's packers for years in that area, and his grandson, Albert Wegatt. The whole village welcomed Mrs. Constance Cox and myself and took us to their hall where we held a wonderful meeting. I addressed them, Mrs. Cox interpreting, telling them of the need for unity and how this vote, if properly handled, would enable them to protect their rights. I spoke on the work of the Brotherhood and the great advancement made under the capable guidance of our President, Chief William Scow, and his capable and united executive, who have fought so long and unselfishly for the rights of the Indians of British Columbia. I asked them to use their wisdom in casting their vote and not to be taken in by political promises of inexperienced political parties who would promise them anything to gain their vote. I reminded them that the door had been opened and it was the first time that any Government in power had ever done anything for them, and not to jeopardize the gains made but to stand solidly. Being trappers, I hope they would not be fooled by traps set and baited by Indians, but when the time came I felt they would choose their own representatives, men picked by them without the help of political parties. Chief Silas Johnston thanked us and sent his thanks to the Provincial Government "who worked for the betterment of the Natives by granting them the vote" and to be assured of his support, saying, "Please use this village as an example."

There were many other fine Native speakers, among them Mr. Stephen Morrison, the President of the Sisterhood, who asked for a more central T.B. Hospital so that the parents would not be separated so far from their children. These people are very proud and independent workers and have great plans for housing and a day school. This is a beautiful and picturesque old reserve. After the



CHIEF JIMMIE ANTOINE
Stanley Creek Indian Reserve

(Continued on Page 3)

The NATIVE VOICE

The Voice of the Native Canadian

Official Organ of The Native Brotherhood of British Columbia, Inc.
Published once a month by: The Native Voice Publishing Co., Ltd.
429 Standard Bldg., Vancouver, B.C. Telephone MARine 7434.
Printed by Broadway Printers Ltd., 115 East 8th Avenue, Vancouver, B.C.

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ADVERTISING MANAGER	MATT FEE

Advertising Rates on Application

Make All Payments to The Native Voice Publishing Ltd.

Authorized as Second Class Mail, Post Office, Ottawa.

Discrimination

The Strangers came and tried to teach us their way:
And scorned us just for being what we are;
But they might as well be chasing after moonbeams
Or light a penny candle from a Star.

In the little town of Vanderhoof, B.C., they have a Jim Crow law, in this case it applies to our native Canadians who have no decent place to eat or sleep when they come to Vanderhoof.

K4517 Gunner Dick Patrick of Vanderhoof, one of the many heroes of the war who was decorated by His Majesty for saving the lives of hundreds of Canadian soldiers, was good enough to risk his life for these hotel and restaurant owners, as did many other Indian boys from that district, but they are not good enough to eat or sleep in their little hotels.

It reminds me of a little place in Ireland called Bandon. A notice was placed on the town gates saying, "No Papists can enter here." An Irisher came along and wrote underneath, "Whoever wrote this wrote it well for the same is written on the Gates of Hell." There were no JIM CROW LAWS ON THE FRONT LINE, and they told us that they were fighting for the Four Freedoms. We believed them; we did not think that they were talking with their tongue in their cheek.

Brothers and Sisters, do not expect a hundred percent win all at once. We are not telling you this or fooling ourselves. This fight for freedom is only started. We have won the first round. Doggedly we will fight on until justice is won—but there must be unity, cohesion of purpose, and determination.

"The door is open" for us to go through as one United Brotherhood and Sisterhood and there shall be no "divide and conquer" method to prevent us fighting to the end, for we are ONE.

MAISIE ARMITAGE-MOORE.

Museum Receives Indian Designs

By MILDRED VALLEY THORNTON

The City Museum has recently been the recipient of a valuable gift from a citizen of Vancouver. T. P. O. Menzies, curator, announces that Mrs. Percy Des Brisay has presented her collection of Indian designs and drawings with accompanying legends to the museum.

Mrs. Des Brisay spent the early years of her married life at Rock Bay, B.C., where for a time she was the only woman in the area. Artistically inclined, she became interested in the Indian population about her, and realized at once the unique quality of their native art, at a time when it could be studied in its natural environment.

She began making careful drawings, and later painting, of things she saw around her—totem poles, masks, painted housefronts, food dishes, baskets and other objects. The Indians themselves co-operated with her by relating the legends connected with the symbols.

Her designs have been shown several times at Vancouver Art Gallery, where they proved of great interest, especially to visiting tourists. They have also been shown at the Southwestern Museum of Los Angeles.

Mrs. Des Brisay has given lectures on her work from time to time as she displayed her paintings.

The collection will add to the important source material in possession of the museum, where it will be available to students and artists for study purposes. Many of the paintings are now on display at the Museum, where they have been warmly praised by visitors.

Raps Ottawa Neglect Would Put Indians In Ontario's Care

By JAMES Y. NICOL, Telegram Staff Reporter

In Toronto today Ontario's flying magistrate, E. R. Tucker of Cochrane, who has administered the white man's law for years among the Indians of James Bay, criticized the Federal Government for its complacency in dealing with their problems.

"If," he said, "the shocking conditions disclosed in the reports of the committees headed by Dr. P. Vivian of McGill University and the late Dr. F. F. Tisdale of Toronto are to be pigeonholed and forgotten by the federal authorities, then it would appear that the solution would be to hand the responsibility for the health of Ontario Indians transferred to Ontario Department of Health."

"The Ontario department looks after the health of everyone in the province and there appears to be no logical reason why they could not expand their organization to include medical care for the Ontario Indians. If the problem is ever going to be solved, closer the administration is to the problem the greater the hope of success."

Ever since he waited on the Indian customers as a boy in his father's drug store on Manitoulin Island, Magistrate Tucker has

(Continued on Page 10)

Indian Act Is Unfair To Almost Everybody

By TOM JARVIS

If anyone ever DID give this country back to the Indians, it would serve us right if they treated us the way we treat the Indians and passed a "White Man's Act" to replace the present Indian Act.

Everyone seems to agree that the Indian Act is unfair to the Indians, at least in this day and age. Year after year they talk of amending it. Still it stays; still Indians, though old enough and wise enough and brave enough to fight and die for their country, and pay taxes to it, live in a constitutional demimonde where they are treated as neither fish nor flesh but slightly foul.

HAZARDOUS ACT

This week we had a case in court which shows that the precious Indian Act is not merely unfair to Indians—it is a hazard to everybody. That is, unless we treat all Indians as infected with a mixture of leprosy, scabies and pediculosis and shoo them away on sight.

Did you know that you can go to jail for letting an Indian in your house, even for a brief visit, if you also happen to have a bottle of beer in your refrigerator? Well, you can. The Indian Act says so.

A Chinese was charged by the Mounted Police with "having intoxicating liquor in a room occupied by an Indian." That's a crime. But at least you'd think it implied taking a bottle of whisky to an Indian's lodging with the object of treating him, or selling him a drink.

Not a bit of it. Here's what happened—facts that came out in evidence. A Chinese had a four-room suite. Some months ago an Indian woman he knew went on a visit to Seattle. When she came back last week, she had nowhere to

stay. So the Chinese offered his hospitality.

Two days later, a RCMP corporal and a city detective sergeant allowed this Indian woman and other Indian women into the apartment. They found them sitting in the living room. No signs or legations of drinking, mind you.

But nosing about, they found a bottle or two of beer in the kitchen and part of a bottle of whisky in the dining room. The Chinese explained quite reasonably that he had men friends whom he sometimes treated to a drink. No harm in that.

NOT IN ROOM

But it was in the same house as these Indians. It looked bad, was bad. Then Lawyer Ted Gordon made a brief argument.

(a) The charge said "room." Liquor was found in the room where police found the Indians.

(b) Did the Act mean that Canadian citizen had to throw his own liquor out the window minute an Indian, for a perfectly legitimate reason, crossed the threshold?

Magistrate McInnes was sympathetic. "Does it mean I can't buy liquor for my own use if I employ an Indian servant?" he asked.

Mr. Masterson, smiling: "afraid it does, Your Worship!"

His Worship rebelled. "I thought that's straining the Act too far."

Which was a victory for common sense. And mind you, going by evidence—not by what often does happen in these Street abodes.



MAGISTRATE E. R. TUCKER

NORTHERN REPORT

(Continued from Page 1)

Meeting a delightful lunch was served by the Sisterhood. I left the village with many kindly wishes for our success and with a feeling of how wonderful these Christian Canadian people are — their kindness, their faith in spite of hardship and sorrow, truly a noble race. What a mess the whites have made of this world of ours and how shabby and snobbish we feel! Thank God we still have these Christian people to show us the way. "Kisbyox" means "the place of hiding."

* * *

From there we went to Skeena Crossing or Kitwizgulth, meaning "the people of the pass in the mountain." Mrs. Cox, who speaks four Indian languages, continued to interpret for me.

Before continuing, I might tell that Constance Cox was the first white child born in Hazelton. Her stepfather was the Indian agent, and she spent her youth among the natives of Northern British Columbia. They treat her one of themselves. Many of her childhood friends came to her at different meetings, reminding her of some childhood episode and laughing over the memory of their childhood days. One said, "Do you remember, Connie, when we ate wild onions?" Then they both started laughing and spoke in Indian. Whatever the joke was, they enjoyed it. A truly versatile, wonderful woman! She told me that on one trip with her father when she was a child of 12, she saw a flooded river on the "bell" of a pack train. One of the horses was swept away and drowned. The rest of the family were thrown over on a raft. Connie said that her horse was a beautiful, intelligent animal, who landed for a moment on the sand bar, leaned round and rubbed its nose against her ailing little leg, nickered softly to reassure her that it would carry her there safely.

To travel with Connie is a great experience, for she knows all the ends of the old dead days. Her brother, Arthur Cox, is just as interesting. He took me back from the road through the bush and showed where the Indians had a large oval basin-like place where hundreds of years they gambled. It could seat a thousand Indians. Now it is grown over with brush, but it used to be bare with rock.

They know every Indian, every river and rock, and legends of past — two grand people, part of glorious country and past.

Well, to go back to my story. We went to Skeena Crossing, where warm welcome was extended to us.

Where I again spoke of their

right to safeguard their happiness and freedom by carefully con-

cerning this new freedom to vote

and give it careful thought. Chief

Mortha Molthan is head chief of

village, a wonderful old lady over a hundred years, a wise

good chief. Although she

speaks no English, nothing escaped

her notice, and Mrs. Cox translated

message. She addressed her

people saying: "Young men and

women, I am nearly 100 years old,

have been your leader and chief.

Otherwise — listen to the voice of your

elders. C.C.F. is something very

big, so again I say be careful.

Whatever way you go, bring God

with you, you will need His help.

Listen to the voice of this white

man who has come so far to help

I will soon leave you all to go

to my rest. I will not benefit by this great honour that has been given us — so I say again, young men and women, give thanks to the Great White Chief who has opened the door and has asked us to come in."

Chief Jeffrey Johnston spoke of the years of sorrow and tragedy of his people since the white man came, saying that it was as if all their life a hand had been placed over their mouth — they could not speak, only hear and see, and they were beaten down lower than the animals, but now that hand was removed and the heaviness was lifted away, giving them this great new hope and freedom."

I could not keep back the tears. I hope the whites will hear this,

would hatch in running water instead of the still water of the hatcheries. When the hatcheries dump the small fish into the lakes and rivers, many are destroyed by the larger fish because the small fish are not brought up like the wild ones to protect themselves under rocks. There should be Indian Fish and Game wardens, because they are better versed in the ways of fish and game than the white men. I returned to visit Skeena Crossing with the Premier's party a few days later.

The Village of Kitwizgulth was gay with pretty decorations and a lovely band played to welcome the Government party. I felt that although the Premier and his family were in a terrible hurry, they were loath to leave these kindly, gracious people of the Pass in the Mountain. May God's blessing rest

on them and assure us of their appreciation of our coming to explain the many problems which this new step forward had caused them. The School Mistress was justly proud of the progress of her young pupils and of the lovely Choir in the Church, saying that the young people were very good and that there was no drinking on the Reserve. A fine group of young people!

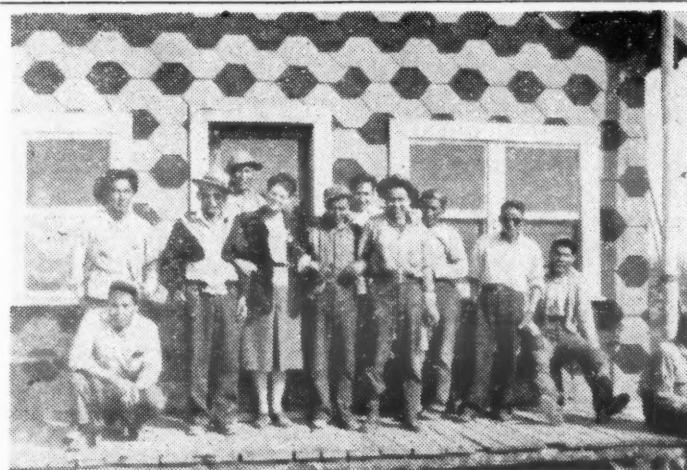
We returned to Kitwanga, where the Reverend and Mrs. Haycroft kindly put us up for the night. Constance and I were very tired and were grateful for their hospitality. Next day we returned to Hazelton to attend the luncheon given for the Premier and party, afterwards returning with them to Skeena Crossing.

STONEY CREEK INDIAN RESERVE, VANDERHOOF, B.C.

On May 10th, 1949, I paid a visit to Stoney Creek Indian Reserve, Vanderhoof, B.C., and was welcomed by my friends, Chief Jimmie Antoine and David Patrick, war hero decorated for bravery by His Majesty the King. I felt by their welcome that they were really glad to see me.

The main reserve is 10 miles square and there are seven other reserves attached. Chief Jimmie Antoine told me that his great, great grandfather, Chief Paul Kelchow, was a man of great vision and had ambitious plans for the welfare of his people, wanting them to own large ranches. His grandson is certainly following in his footsteps, for he has planned to have roads laid out and gravelled; a big, new school is nearly finished, costing approximately \$20,000. It has a large, cheerful school room with pretty green blackboards, good living quarters for the school teacher, to be fully furnished with the finest furniture and comfy mattress and bed. They have a big, new hall, and there is a charming little, red, tiled house for the says is a bait to tempt a nurse to stay there. I forgot to mention that the basement of the school has a large playroom and the whole schoolhouse is insulated and to be heated by a brand new furnace. Mr. Robert Howes, their popular agent, is justifiably proud of his Agency and the fine co-operative

(Continued on Page 4).



Chief Felix Antoine and Councilors, Fort St. James

their heartbroken plea for mercy and never, never again let them down. I tried to explain humbly that I could only fight with them to the end and do my best, but I felt we could win now if they would stand in one solid unity and fight on to freedom.

These dear people honored me greatly and I hope I will be worthy of it. They gave me the senior name in the House — "Order of Gooksun" — meaning "The Gambler" or the man who Took a Chance." The tribe of the Finback Whale, the crest of the Eagle." This tribe originated from the beginning of the world, the oldest tribe of ancient origin, clan of the Lathsala — relationship stronger than blood relationship. My name is "Chief Simliouax" meaning "Chief Queen of the Moon." There is a story connected with this which Constance will tell later. I feel very humble, very frightened, that I many not be worthy of such a great honor and I humbly pray that I may never fail these great Canadian people. Chief Arthur McDame spoke and gave me this name on behalf of the Chief and people.

We had a long and successful meeting, going to the needs of the people and the necessity of protecting their rights. They are not satisfied with their pole peeling contracts. They say they cannot make anything out of the contracts; they receive 14c to 16c per foot for pole peeling, and out of that they have to pay stumpage and other costs besides peeling. They also told of the restrictions placed on their fishing grounds which have belonged to them for hundreds of years. Indians fish for food and to store their winter supply of fish. The white man fishes and shoots for pleasure and wastes his catch. The Indian women when cleaning their fish place the roe back in the river and the little fish

with you to the end, death Mother Chief and your dear people.

* * *

We went on to the village of Kitwanga — "The Place of the Rabbits" — and again I was honored by the Chief and Councilors and presented with the Chief Stick, beautifully carved. We held a great meeting, although many of the people were absent working elsewhere. Many of the Brotherhood and Sisterhood spoke, and I felt we would all advance through the open door to victory. We had a lovely lunch prepared by Mrs. Johnston, Chief Johnston's charming wife, Constance reminiscing in the Kitwanga language. We went from there to the lovely and interesting old village of Kitwancool — "The Narrow Valley" — and I can assure you the approach was very, very narrow, especially when we were riding in the heavy truck on a narrow, bad road, when the



Premier Byron Johnson and Party
Skeena Crossing Band

NORTHERN REPORT

(Continued from Page 3)

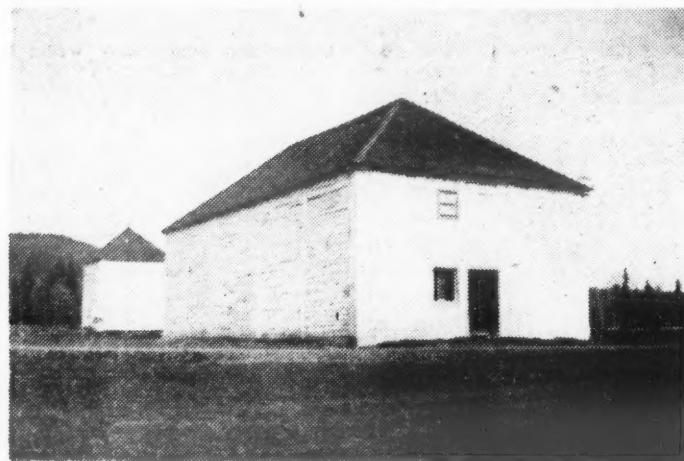
spirit of the people. The color scheme of the village will be red and white bungalows with green roofs and when finished it will be one of the finest and up-to-date reserves in British Columbia.

We held a meeting and I was introduced to Church Chief Louie Billie, a fine, kindly man. Chief Jimmie showed me a clay deposit from which he hopes to make bricks and which I suggested that when assayed it might carry a high percentage of aluminum. The people line their stoves with this clay when they wear out, and it bakes hard like cement. Stoney is one of the prettiest reserves I have visited. A well-stocked Rainbow Trout stream runs through the reserve; ducks, grouse and game abound. All this and Heaven, too! including sociable Mr. Howes and his charming wife, who are eager to advance the progress and cooperate with the Natives in their Agency in carrying out their ambitious plans for construction of a model village. Chief Jimmie Antoine is a great chief, carrying on the traditions and ambitions of his far-seeing old bear chief Chief Paul Kelchow.

I cannot close without mentioning the name of my friend, Dick Patrick, K-45178, who was decorated by the King at Buckingham Palace when, as a gunner, he saved the lives of his regiment by volunteering to go alone and silence a German machine gun nest, kill-

lines and protection of same, prices of fur, water rights, better education for the young, pensions and other matters seriously affecting their welfare. We discussed the possibility of each province taking over the care of its own Indians, instead of them remaining wards of the federal government; the choice should be put up to the tribes themselves, leaving it for them to decide. The problems of the Interior tribes are different, except for education and health, to those of the Coast tribes (insofar as they are trappers, loggers and farmers). Irrigation is a serious problem to them, therefore they may find it necessary to form a branch of the Brotherhood where they can discuss their problems and join with the Coast Brotherhood and so be well represented at the conventions. The restrictions on netting, gaffing and spearing of fish with them is a serious matter which affects their winter supply of food and may, in many cases, mean starvation. After the election, there should be a large meeting with the Government to discuss these matters affecting the Indian welfare of this province.

The vote has been discussed very seriously by them, many are still bewildered and are eagerly searching for enlightenment as to the aims and future plans and record of each political party. They will give it intelligent study and do not intend to be bamboozled by phoney political promises. It is a new day



Old Hudson's Bay Fort — Fort St. James

ing and capturing many Germans and marching his prisoners back to his regiment alone. The story of Dick reached the ears of the Premier on his visit to the Reserve last week and the Premier asked for Dick and asked him to tell the story of how he won the Military Medal (should have been the V.C.) He is one of the bravest men in the late war, and he is a fine young fellow.

I might add that the finest beaded buckskin work is done on the reserve and on the Fort St. James Reserve. We held a good meeting where I was introduced to the members of the Stoney Creek Reserve.

On my visit to the different Indian Reserves up North, I discussed the need of protection of their traplines and pole-peeling contracts where they only received from 15c to 16c per foot and out of that paying stumpage and all costs which left nothing for them, the logging boss receiving 35c per foot clear. The restrictions on trap-

for the Government that goes in, for believe me, the Native Canadian means business and unlike his white brothers will not be satisfied with empty promises. He intends to get organized into one solid vote. God help the party that plays fast and loose with him, for they are not dealing with gullible white men but with newly freed men who have learned from bitter past experience after years of suffering and imprisonment. Fool them once and they need not ever expect to ever get their vote again. Unity is the cry of the Native today and they mean business. They are only asking for their rights and a square deal and equality with their white brothers and sisters. These fine Canadian citizens are proud of their traditions and ancestors. This unchristianlike discrimination must stop. 28,636 Indians of British Columbia cannot be ignored and they are increasing, too, so be careful, Mr. Politician, or the door will be closed on you this time.

—Maisie Armytage-Moore.

A Report From The Native Brotherhood

By ED. NAHANEY

The Native Brotherhood of B.C. reports that the registration of Native Indians are complete and it is with great pleasure that we take the opportunity to thank the many friends that assisted in this task.

The Native Brotherhood were approached immediately by the Government registrars after the B.C. Indians were granted the vote and steps were taken by the officials to cover the province.

Ed. Nahaney, Business Agent, and Ellen Neal were appointed to register the many Indians in the Vancouver Centre and great credit must go to Ellen Neal for the wonderful work that was required to cover the city.

Thomas Shewish, Southwest Coast District Vice-President of the Native Brotherhood, was elected to cover Vancouver Island and after many weeks completed the job.

Chief William Scow, President of the N.B.C., was deputized and covered the Comox riding and the southern Mackenzie district.

Central District Vice-President Caleb Williams of Bella Bella, B.C., had the task of registering the northern section of the Mackenzie district. This required a lot of boat travel. However, Mr. Williams is a veteran captain and is well acquainted with the coast.

Ed. N. Bolton, Northern District Vice-President, took care of the Northern District Natives of the Skeena River and Nass River. This area was a mixture of trail travel, car and boat.

William Pascal, Lillooet and Pemberton District Vice-President, made a one hundred percent registration of the people of his district. This required mostly horseback riding to the many settlements. Mr. Pascal, a cowboy, found being a registrar was no different than being an organizer for the Native Brotherhood.

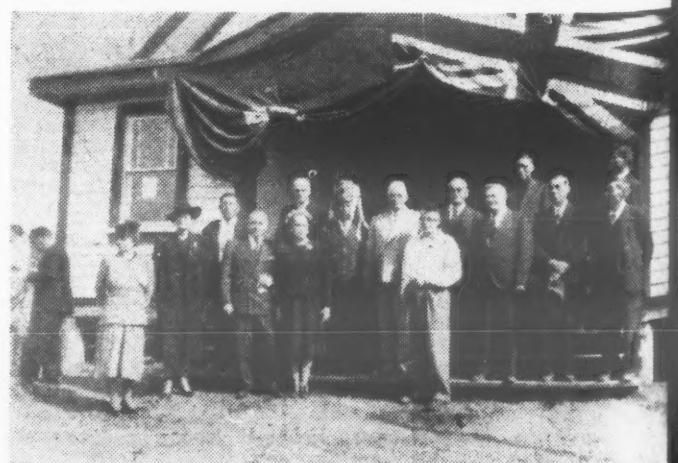
Mr. Oscar D. Peters, also deputized, took the Fraser Valley, and at times found some Natives who were keen to the idea of registering and many who were not. However, it might be mentioned that Mr. Peters visited five ridings in the Valley before completing the district.

It is with regret we announce that the Anahim Lake District were very unfortunate in their preparation for registering. Mr. Thomas

Squinis of Anahim Lake organized the people from Anahim and Katcho and vicinity and also sent two men on horseback to Kleen Kleen, a distance of approximately fifty miles, to get the cards for registering, only to find that the register cards had not arrived. This meant a real disappointment to the Anahim and District Natives who left their villages to participate in registering. The response to Thomas Squinis' request was magnificent, only to end in failure. It was hoped that arrangements could be made to accommodate these people, who were members of the Native Brotherhood and supported one hundred percent the gains made to date by the organization. However, in spite of what happened, the Native Brotherhood well realizes that without support from people like the Anahims these gains would still fall off.

The job now complete and registering at a standstill, a new day is in store for the Indians. Conditions are reversed. Politicians have entered the picture and the Vancouver Office is now being flooded by men who were at one time strangers to the Natives. They now seek the support of the Native people. What is the payoff?

Mr. and Mrs. George Hamilton and daughter have just returned from a trip to the state of Washington in their new car, and after completing a shopping tour of the city of Vancouver returned to their home in Alberni via Nanaimo. Mr. Hamilton is a captain and is employed by the B.C. Packers Ltd. and many trips are made by him from the treacherous West Coast of Vancouver Island to Vancouver. A veteran of the sea, plus his knowledge of the West Coast, has made Mr. Hamilton a very valuable man in making the numerous trips required by him in keeping the city and vicinity supplied with fresh fish. Thus the well-known holiday, touring Seattle and vicinity by motor car, proves beyond doubt that holidaying is well worthwhile. The Hamiltons have ready in mind a trip to California in the near future.



Boss Johnson and Party — Skeena Crossing

THOUSANDS OF NATIVES IN THIS COUNTRY IN NEED OF ASSISTANCE

(Told to Big White Owl by Irene Abray-McDonald)

In a recent interview with an adopted white-Indian lady, formerly Miss Irene Abray, Howard Township, Kent County, Ontario, now happily married to a man of Indian descent, Mr. W. J. McDonald of Oklahoma. Here is what she told me: "I am mother of five young children. My husband is a mechanic steadily employed. We have the average amount of worldly goods. In short, we appear to be one of the average Canadian families. So what have I to say on the Indian question? What have I to beef about? Well, I have a great deal to beef about—my husband is an Indian man who suffers a certain amount of polish discrimination on account of his race!"

The other evening we listened to a discussion of the trials and tribulations and racial discriminations suffered by the Negro, Jewish, Japanese and Chinese races, also the discriminations held against the people who follow the Roman Catholic Faith. Now is that not a most deplorable and unhappy condition to exist in a democratic country such as CANADA? A great country whose brave soldiers fought so valiantly for the freedom of the down-trodden people in far away foreign lands so recently? I wonder just how many people in Canada ever stop for a moment to consider the lot of the Native Canadians? A great number of these people live almost like prisoners on reservations. They are denied the vote. They must abide by ancient rules and regulations made many years ago that are now completely out of date. How so many of these people have been able to live so long on so little is a mystery to me? As bad as the conditions might be for the needy Europeans they would be much worse off had they been born of North Americana Indian parents.

Personally, I am very happy with my lot. I have a good husband, five adorable children and we do not live on a reserve. . . . There is something I wish you could print in capital letters: 'INDIAN MEN HAVE MUCH MORE RESPECT FOR THEIR WIVES AND THEIR CHILDREN, THAN THE WHITE PEOPLE' SEES AND READS ABOUT MONG THE WHITE PEOPLE.' I have some wonderful friends among the Indian people. But a strange thing happened when some of my relatives learned that the man I married was of Indian descent. They gradually drifted away and became so suspiciously aloof. No one said anything directly to me but there is a certain feeling created by such actions. However, I shall have to make one exception to the above statement because one person did openly remark about one of our babies. After learning at the wee one was of Indian origin plus by Scotch, English and Irish blood, she said: 'Hmph! I'd forget about the Indian part.' People tell my husband no one could ever know he is Indian if he didn't say so. We do not wish to hide that! My husband is very proud to be a scion of the first inhabitants of this continent. Although the native people have had to make drastic changes in their way of living since the white man arrived—where else on God's good earth are native people forced to live under such primitive conditions as the Native Indians of the Canadian Northland?

When Indians volunteered for service in the Armed Forces they were accepted without question, but when it comes to letting the Indian people have the vote and

live like human beings, oh, no! The prevailing attitude is: 'They are just Indians — anything is good enough for them.'

"One day not so very long ago our nine-year-old girl said to me: 'Mother, we don't look any different than other children, only our skin is darker, so why do other children tease us because we are Indian?' You tell us not to tease or make fun of other folks so matter who they are. I am at a loss to know what to tell them. So I just tell them to hold their heads high and remember that their daddy's ancestors were here when the first white man came and to ignore such remarks as, no doubt, the children come from parents who have neglected to teach their little ones that all men are brothers under the authorship of the Mighty Manitou (God). Another time when I felt very bad was as a result of a group of school children telling our children: 'You're just dirty Indians, and your dad is a "stealer" and your mother is no good.' I believe little children would not say these things if that weren't the opinion of their parents.

"There is one thing I would like people in general to know. It is the fact that all Indian people are given a name when they are born. But this does not seem to be generally known for a great many newspaper-writers refer to any person invariably as 'the Indian did so and so.' Seldom ever by his proper name. Or else they are referred to as 'squaw,' 'buck,' 'pa-

oose,' and 'redskin.' Smarten up, you newspaper-people, and try to realize the Indian people have feelings, too, and like to be referred to as human being in a respectful way, and not as a 'thing.'

"I earnestly hope that some of the men connected with the Government and are interested in correcting the conditions in regard to the Native Indians really get to work and speed things up—I wonder what has happened to all of the work of the Special Joint Committee appointed to examine and consider the out-moded Indian Act of Canada? Now if the D.P.'s who are being brought into this country were required to live under conditions such as the Canadian native Indians have to endure there would be a nation-wide uproar about it.

Many of the Native People just barely exist—just short of starving to death!

Their fishing and trapping grounds have been depleted, they are in desperate straits! 'Wake up, folks, thousands of Natives right here in this country are desperately in need of assistance!' These people need more food first, clothing and a chance of employment, better schools, better housing and more hospitals. If you want to help and be a good Canadian you could make up a parcel of clean, wearable, warm clothing and send it to some needy Indian family. Financially, we are a poor family but we always manage to find a number of things to send to a family we know to be in poorer circumstances. In other words, why not see to the welfare of Canada's own displaced race—the Red Indian race? Help in every possible way and I am sure the results will be most gratifying. Accept the Indian people as human beings and put forth every effort to see that the Government gives them equal rights with other people. The people in general seem to believe that if the Indians were granted equal rights and privileges, and they could go as they please, there would be a maddening rush and scramble to the hotels and liquor stores for the 'fire-water.' I am positive this would not be so. Unfortunately, some of the Indian people do get into trouble as a result of having too much to drink, but the percentage is no more than for the white race. Also I think the white man is not setting such a good example when one con-

siders the amount of money spent annually for alcoholic drinks in comparison with the amount they spend for the welfare and health of the native races. I think if the Indian people were allowed to drink in a legal manner, they would not make any more trouble than the average white man. On various occasions we have been at homes where liquor and beer was served and I have never seen any trouble or fights as the result. Although there is a law prohibiting the Indian to purchase wine, liquor and beer, they get it just the same. The only difference is that under the existing conditions the Indian people who want liquor are obliged to patronize the bootlegger and pay not less than \$10 per bottle for whiskey and as much as \$14 for a dozen beers. . . . I am very proud to be able to say that we know more Indian people who do not drink than ones who do.

"Now just a word about education! What incentive have these people to educate themselves? Some may have gone far afield and are now held in high esteem. But in many cases when an Indian is qualified to apply for a 'white collar position,' he is usually told in a underhand sort of way that he couldn't have the job because of his racial origin. So racial prejudice and discrimination must be drastically changed before the Indian people can start living as human beings. . . . I say let charity begin at home, and get busy you people who vote and try and organize in some way to better the lot of your own aborigines—the Native Canadian Indians.

"This interview is not just a beef—it is a plea for better living conditions and opportunities for the Native Canadian people, the Red Indians!"

Note—Any person reading this article and who really wants to help a needy Indian family or send good used clothing to some Indian reserve may obtain addresses and other information from:

Mr. Jasper Hill (Big White Owl), 6 Cross Street, Toronto 3, Ontario, Canada.

I HAVE SPOKEN!

PATRONIZE THE ADVERTISERS IN THE NATIVE VOICE



It is my sincere wish that the native Canadians of this Province support the CCF Party in the Provincial Election to be held on June 15th.

May it be known to you all that the first endeavour to amend "The Provincial Elections Act," was presented by the CCF, who ever after continually pressed the extension of the franchise to the native Indians of this province.

May it also be known that the CCF is determined that the native people of this province, through the medium of elections, should always have Parliamentary representation in the Legislature by one of their own members.

The CCF has demonstrated its determination in seeing that the native Indians are represented in the next Parliament of this province, by being the only party to nominate a native Indian.

If you are a voter in the Atlin Constituency, I solicit your support, and I am confident that the best interests of the Native Indians will be served if you all vote for the CCF Candidate in your respective Constituencies. Sincerely yours,

Frank Calder

VOTE CCF

Gnr. Dick Patrick, M.M., K 45178, R.C.A.

One of Our Native Heroes

Gunner Dick Patrick, M.M., 24, Vanderhoof.

"Two infantry regiments had secured and for two days held a small bridgehead on the east side of the canal at Moerbrugge, during which time a bridge was built. The bridgehead was limited in depth to about 300 yards due to heavy mortar and machine gun fire."

"Gnr. Patrick was a member of a 17-pounder gun crew which, with two tanks of an armored reconnaissance regiment, crossed the bridge. After the machine-gun had shot up several suspected enemy positions, actual location of enemy positions became hard to establish accurately due to poor visibility and fog."

WENT AHEAD ALONE

"Gnr. Patrick asked for permission to go ahead on foot and carry out reconnaissance to locate enemy positions. Despite enemy fire he succeeded in getting into the middle of an enemy machine-gun position and there opened fire with his light machine-gun."

"His daring attack completely surprised three officers and 52 other ranks into surrender and cleared out a strong point which had pinned the infantry down for approximately two days."

CITATION

DEPARTMENT OF NATIONAL DEFENCE, ARMY
Ottawa, Canada,
29th March, 1945.

Director,
Indian Affairs Branch,
Department Mines and Resources,
Ottawa.
K.45178, Gnr. Dick PATRICK, M.M.

Dear Sir:

With reference to your letter 452-6-163 of 26 Mar. 45, the marginally noted was awarded the Military Medal, authority Canada Gazette No. 50 dated 9th December 1944, under the following Heading:

The KING has been graciously pleased to approve the following awards for gallant and distinguished conduct in the field:
MILITARY MEDAL

K.45178, Gunner Dick PATRICK, R.C.A.

Yours truly,
(Signed) A. C. Chadwick, Major,
for Director of Records,
for Adjutant-General.

ACC:PS

Agent General for British Columbia,
British Columbia House,
1-3 Regent Street,
London, S.W. 1.
28th December 1944.

Dear Gnr. Patrick:
It was with great pleasure that I learned of the award recently bestowed upon you, and I should like to extend to you, on behalf of the Government and myself, very warm and sincere congratulations.

The Hon. John Hart, M.L.A., has requested me to send you 1000 cigarettes, but before doing so I should like you to confirm your

address so as to avoid the possibility of loss.

If you are at present serving outside the United Kingdom, and wish me to hold the cigarettes pending your return, I shall be only too pleased to do so.

With all good wishes for your continued success.

Sincerely Yours,
(W. A. McADAM),
Agent General.

K45178
Gnr. Dick Patrick, M.M.,
Royal Canadian Artillery,
Canadian Army Overseas.

Lieut. John Hooke,
96 BA. IA Tk. Regt.
C.A.O.
December 15/44.

Dear Mrs. Patrick:
May I introduce myself to you as Dick's Troop Commander. Your



DICK PATRICK

and keeping their sons and husbands well posted with all the home news. The boys over here do not get much chance to write many letters; dark nights and very short days, and it is not much fun writing letters by candle light front of no fire. I am sure you will understand this.

I also am from B.C.—have a ranch in the mountains just south of Williams Lake, and boy but we mountain fellahs ever want to get back to our ranches and families. Maybe next December Dick will be back with you and raise hell with the coyotes. I know this is what he wants and all the rest of us western boys, too.

May I take this opportunity to wish you and Dick's family a very Merry Xmas and may the New Year see an end to all this warfare.

Reassuring you of your husband's welfare and happiness,
I am, Sincerely Yours,
JOHN HOOKE,
Lieutenant

Office of the
High Commissioner for Canada
Canada House,
London, S.W. 1.
22nd December, 1944.

Dear Gunner Patrick,
May I congratulate you very warmly indeed on the decoration which you have just received. Canadians everywhere will, I know, be happy that such fine service you have given has been recognized.

With all good wishes in this Mrs. Massey joins,
Yours sincerely,
VINCENT MASSEY
Gunner D. Patrick, M.M.
(K45178),
5 Canadian Anti-Tank Regiment
R.C.A.,
Canadian Army Overseas.

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A LADY CAME TO THE TOWN OF BISCO TO MEET HER INDIAN BRAVE

By BIG WHITE OWL

Recently it was my pleasant duty to interview a brave and charming and chatty English lady (formerly Miss Gisela Almgren now Mrs. Antoine Commanda) who came to North America seeking romance and adventure — and she found it!

When the famous Wa-Sha-Quon (Grey Owl) went to England on a lecture tour, Gisela was teaching arts and crafts in a private English boarding school. She crossed half of England to hear him and to talk to him. From him she obtained the name of one of his favorite Indian guides with whom she could correspond and perhaps learn the rudiments of the Ojibway Indian language.

When Gisela Almgren first arrived in the New World in 1939 she stayed with the Seminole Indians of Florida. Gisela studied and lived with the Seminoles for one whole year and she learned much of their folklore and customs. But deep down in her heart there was a urge, a passionate and searing urge, for greater adventure. The Ojibway Indians of the Canadian north appealed to her very strongly. So, a lady came to the town of Bisco to meet her Indian Brave.

Today Gisela Commanda specializes in making Indian dolls and model Indian villages. She is familiar with many forms of art and skilled at 40 different handicrafts. She is a member of the Canadian Authors Association and winters are spent in teaching, writing and lecturing. In the summer she returns to her people—the Ojibway Indians of the Nipissing Indian Reserve.

Gisela's features are slightly Median in character. Her flashing grey-green eyes have a tendency to reflect a kind of unexplainable mystery. As I sat there listening to her smooth, intriguing, masterful and precise English speech, I became completely captured and enthralled by her rare personality. Indeed, never before have I met a woman like her!

The interview follows: "My interest in Indians dates from the time I was seven and I read 'Two Little Savages' by Ernest Thompson Seton."

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as well say it has never altered. Grey Owl's books had a great influence on me—finally I got to one of his lectures and asked him if he would give me the name of an Indian who would teach me Ojibway by correspondence. He gave me the name of Antoine Commanda, his guide in the Mississagi River film. I corresponded with Antoine for two years and finally coming out to Canada and Biscotasing, Ontario, where I met him and later we were married. Thus I became a Treaty Indian and had a wonderful opportunity of getting to know all the Indians there and of learning about Indian affairs from the inside. Practically all Indians on that reserve are related and they are now nearly all my cousins. I was certainly very proud of my new relatives especially

when they began to treat me as one of themselves. I have lived on and off an Indian Reserve for the past eight years and miss the Indians greatly when I am away from them.

One beautiful autumn day a new idea was born so I began designing and making Indian figurines of soft felt. They were one foot high, I made enough of them to make up a small tribe of Ojibway Indians, then I dressed them in traditional buckskins and beadwork. In the spring I took them to an interview with Kate Aitken at the Granite Club. She immediately arranged for me to make an exhibit of them under the title of The Indian Village at the 1948 Toronto Exhibition.

(Continued on Page 10)



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The Good Information Government States It's Program

Great Progress in Industrial Development and Social Welfare to be Continued Under Coalition

1. To complete Pacific Great Eastern Railway from Quesnel to Prince George.
2. To develop port of Squamish by constructing lumber assembly plant to serve mills in Prince George and Quesnel areas.
3. To construct a modern highway from West Vancouver to Squamish, giving fast freight and passenger connection with P.G.E.
4. To assist the B.C. Power Commission in power development at Quesnel, Wells, Williams Lake and Prince George areas..
5. To survey extension of P.G.E. to Peace River area and continue exploration to prove coal deposits in Hasler Creek area.
6. To encourage the establishment of an aluminum industry in area south of Prince Rupert.
7. To encourage establishment of pulp and paper, plywood and lumber mills adjacent to P.G.E. to provide employment and additional freight for railway.
8. To continue highway development programme with

21. To institute an exhaustive study by a conference of employers and employees of the administration of the Industrial Conciliation and Arbitration Act so as to improve further the labour laws of the province.
22. To widen the scope of the "Open Borstal School" by establishing a similar school for girls and also a "Closed Borstal School" where youths may be separated from chronic criminals, studied and then passed on to the "Open Borstal School" for vocational training and good citizenship.
23. To build soundly on the Social Security structure already well laid down in this province by constant review of such services as Hospital Insurance, Hospital Construction, Old Age Pensions, Social Allowances, Mothers' Pensions and various health services.
24. To press Dominion Government for a contributory superannuation system.
25. To endeavor to reach a Dominion-Provincial-Municipal agreement on low rental housing.
26. To increase outdoor social facilities by expanding

27. To review existing ~~standard for forest control~~^{standards} and that equalization of the relative assessed values and

wood and timber mills adjacent to R.G.E. to provide employment and additional freight for railway.

B. To continue highway development programme with board for flood control.

14. To carry our programme of irrigation projects for which the government has provided \$3,000,000.
15. To assist agricultural industry by expanding our land clearing system, assisting farmers to obtain adequate water supply and to minimize soil erosion.
16. To stimulate expansion of mining industry by constructing mining roads for development of various mining properties.
17. To encourage discovery of further mineral wealth by expanding free grubstaking of prospectors.
18. To expand scientific research for existing industries as well as for establishing new industries.
19. To develop export markets and find increased domestic markets for surplus products.
20. To appoint a commission to review Workmen's Compensation Board so that the Act may be modified in keeping with the best interests of employees and employers.

The foregoing programme can be carried out only on the basis of free enterprise. The fundamental issue before the electors is therefore whether they wish to continue the present administration with its progressive policies or wish to embark on an experiment in socialism.

We believe the people of British Columbia will again say emphatically that they want British Columbia to progress on sound business lines.

25. To endeavor to reach a Dominion-Provincial-Municipal agreement on low rental housing.

26. To increase school sports facilities by expanding new community schools.

27. To review community schools' costs under the relative assessed values so that equalization of the burden can be attained.

30. To assist further pupils in rural areas to receive education by paying board allowance to parents and 50% of the cost of constituting dormitories.

31. To construct the first \$350,000 unit of a new school for deaf and blind.

32. To assist school boards by providing them with standard plans and to make available a construction engineer who will inspect schools erected from such plans.

33. To guard the public's heritage in respect to natural parks by developing those already reserved and place under reservation other areas where deemed necessary.

34. To render the Dominion Government the fullest co-operation in all matters affecting our security thereby making evident our full support of Canada's partnership in the Atlantic Pact.

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Minister of Finance.



Published by the British Columbia Coalition Organization.

A Lady Came To Town

(Continued from Page 7)

Down on the reserve the Indians helped me, gathering golden birch-bark for wigwams, and I worked out flat designs of spruce trees which I covered with dark green English velvet, and we made tiny bark utensils to furnish the wigwams and miniature bows and arrows and paddles—not to mention a model birch bark canoe.

At the Canadian National Exhibition special construction was arranged for the stall like a long narrow stage inset. Behind this I stretched yellow silk and it was illuminated by electric lights from behind, thus giving a silhouette effect to the trees and figures and the golden bark of the wigwams.

While I was demonstrating there many people came to see my Indian village and my Indian dolls and other Indian handicraft. But the visit which pleased me most was from some Indians I had never met, who had heard my radio broadcast interview. They said: "We came to see you because we are Ojibway Indians like you."

To me, craftwork is not something dull, done in a workshop. It is something which brings me pleasure. It is something which con-

tinually opens new avenues of romance and adventure for me.

Concluding this interesting interview, she said: "The Indians could have a great future in this country. More interest and some financial aid should be made available to promote such projects. They could launch themselves into craft industries and establish Indian Trading Posts across the country. I think the Indians of Canada have a wonderful and beautiful culture of their own, but the White Canadians do not seem to realize that. The music of the Indian should be used more often. It is so deep and full of meaning. It is wonderful. The Red Ear of Corn, an original Canadian score danced at the Canadian Ballet Festival, held recently in Toronto, is but one example of the possibilities of Indian music."

Thus ended my interview with Gisela Commanda, A.R.C.A., author, lecturer, handicrafts instructor, Indian social service worker, etc.

Origin of the Name Commanda

The late Chief Simon Commanda, who passed away in February, 1938, at the age of 111, was Mr. Antoine Commanda's uncle. The historical background of the Commanda family is interwoven irrevocably with civilization and progress in the North. Living under seven different monarchs was the distinction of the grand old man of Nippissing. Born in 1829, he watched with deep interest developments under the reigns of George IV, William IV, Queen Victoria, Edward VII, George V, Edward VIII and George VI.

An Ojibway Indian Chief whose English name was Rotten-Wood was no doubt a very great leader and warrior in his time. For it was through him that the name "Commanda" was acquired during the war of 1812-14.

The old Ojibway Patriarch took

great pride in reciting the story of the name "Commanda." Here is the way he told it in 1946 at the age of 109:

"That was very big war. That was between English and American. The English were short of good men so they came up here to get our Indian warriors. They were glad to help the Englishman. My grandfather, Rottenwood was Chief that time. He was good Chief. He liked the Englishmen so he took his brave warriors down to help them fight. But Indians not able to talk to whiteman. They could not speak English. But my grandfather he could speak English. So the soldiers told my grandfather what they wanted the Indians to do. My grandfather told them when to start fighting and when to stop. He told them when to get up in the morning and when to go to bed. Then many warriors heard big English Officer called commander . . . So that's what the warriors called my grandfather. Only they could not say the word very well — they called him 'Commanda.' That new name pleased my grandfather very much so he kept it for his family."

I HAVE SPOKEN!

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. . . Day and Night

Indians' Champion Whams Vanderhoof

Mrs. Maisie Armitage Moore, publisher of the "Native Voice" and friend of Indians, is on the path because Indians are not admitted to hotels.

Back in Prince George on Tuesday from a trip which took her to Vanderhoof, Fort St. James, Hazelton and other Interior reserves, she said:

"I would like to make a test of refusing Indians in hotels and restaurants in Vanderhoof. They have no place to sleep and only one decent restaurant receives them."

"I was horrified at the unchristian discrimination shown towards Indians in some places, especially Vanderhoof."

She was pleased, on the other hand, with the beautiful Indian

KISPIOX

REMEMBRANCE DAY

KISPIOX, B.C. — After paying money and expenses of \$1500, Kispiox Northern Interior Athletic Club reports a surplus on this year's sports and stampede of over \$100.

Baseball, soccer and basketball teams from Telkwa, Hazelton, Port Edward, Skeena Crossing and Kitimat competed. The stampede, directed by Mr. Jack Lee, featured the closing afternoon of the two-day event which is held annually in remembrance of an important turning point in the village's long history. For well over one hundred years May 10 has been known as Remembrance Day. It was at this time that survivors of a disastrous raid by Tsimsheans returned from the up-river fastnesses to rebuild their village which had been burned to the ground by the last warriors.

Mr. Joe Starr is president and Mr. Peter Mulon manager of the club. A Hillis acted as master of ceremonies. Already plans are being made to increase the mounting popularity of the Kispiox attraction. These are reported to include original dog packing and dog racing events and the extension of the program to a full three days.

And Jesus Said:

Go ye therefore and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world.

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Last Rites Held For Archbishop De Pencier

Mourners from all religious denominations attended the funeral on Wednesday, June 1, of Most Rev. A. U. de Pencier, OBE, retired Anglican Archbishop of New Westminster and metropolitan British Columbia.

Christ Church Cathedral was filled with friends and fellow workers. The 83-year-old prelate died Monday, nine years after his retirement.

The Archbishop's mitre and episcopal staff, symbols of his authority in the church, were placed on the purple pall-covered casket.

Right Rev. Sir Francis Heathcote, Bishop of New Westminster, read the prayers. He was assisted by Right Rev. Frederick Clark, Bishop of Kootenay, and Right Rev. Frederick Stanford, Bishop of the Cariboo. They were assisted by Rev. H. J. Grieg, of St. Phillip's Church.

The choir and congregation began singing "Praise My Soul, the King of Heaven" when the casket reached the sanctuary steps. It was one of Archbishop de Pencier's favorite hymns. There was no eulogy.

Dignitaries of the church preceded the casket in solemn file from the church. They formed two lines at the church gate, through which the body of the Archbishop

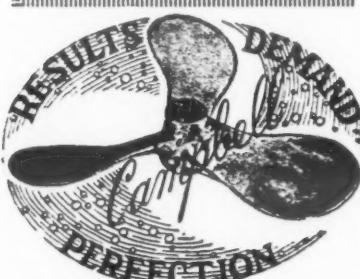
passed. Burial was in Mountain View Cemetery.

Prominent American spiritual leaders joined with Canadians in paying tribute to Archbishop de Pencier.

Rev. James Shera Montgomery, chaplain of the U.S. House of Representatives, said in Washington, D.C., that his "spiritual influence will be felt for many years to come. As perhaps the only bishop padre from Canada in the First World War, his work was most outstanding."

Major-General Lutzer D. Miller, chief of chaplains of the American army, said that all persons interested in national and international spiritual welfare will deeply regret the archbishop's death.

Rev. Frederick Brown Harris, chaplain of the U.S. Senate, declared: "He made a rich spiritual contribution to the cause of Christianity in Canada and throughout the world."



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IN PRINCE RUPERT



WILLIAM HENRY BRETT, who won Prince Rupert from former premier Duff Pattullo in October '45, will seek re-election in that constituency on June 15.

Born in Newfoundland in 1895, Bill Brett came to B.C. in 1919, following three years service in the Royal Naval Reserve. In civilian life he was a deepsea fisherman. Bill was president of the Deep Sea Fishermen's Union, 1937-43; resident of the Prince Rupert Fishermen's Credit Union, 1939-41; member of the city of Prince Rupert, 1943-45. In his first four years in the Legislature, Bill proved a able representative of B.C. workers in the province's important fishing industry.

Married to Mary Jane Godwin in Vancouver in 1938, Bill has been widower since 1942. He has one son, Allan Godwin, aged 10.

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Dear Fellow Native Canadians:

It is indeed an honor to have been unanimously nominated by the CCF as the candidate for Atlin constituency.

I am proud to be an Indian, and proud of my race. It is indeed a privilege to be the first Native Indian to be a candidate for election in the Dominion of Canada. It is a further matter of pride that the first Native Indian candidate should seek election on a CCF platform.

Why am I a CCF candidate? The reasons are very simple and understandable. Not only was the CCF the first party to fight for Native Indian representation in Parliament, it was the first to fight in both provincial and federal houses for equal rights and privileges for the Native Indians. During the last session of the Legislature the CCF moved an amendment to the Provincial Elections Act to provide that the Native Indians be given the right to vote. This move was turned down by the Coalition Government. To further reveal the principles and outlook of the CCF, it should be known to all Native Indians that the CCF has continually fought for equal rights, equal privileges for all citizens regardless of color, race, or religion.

The policy of the CCF and their actions in Parliament on our behalf has earned them the right to expect our support. Remember this: For two thousand years the world has been preaching the doctrines of Christ. The CCF wants a province, a nation, and a Government that practices what Christ taught.

As one of your race, believing in the future of this province, I sincerely ask your support for all CCF candidates.

Frank Calder

CCF Candidate in Atlin.

(This is An Advertisement)

ALBERNI CANDIDATE



JACK WHITTALL, a member of the Brotherhood of Carpenters and Joiners (AFL), is CCF candidate in Alberni constituency for the provincial election on June 15.

Born in Toronto, educated in Winnipeg, Mr. Whittall worked in the far north mining centre of Goldfields, Saskatchewan, before coming to British Columbia.

While at Goldfields he was married to Phyllis McKennitt Love in 1939. They have one daughter, Jane, one year old.

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Its attractive living and labour conditions and advanced social and labour legislation will make for contentment and a low labour turn-over.

From the investment standpoint the opportunities are innumerable. British Columbia is definitely an industrial Province, with basic industries of immense importance and secondary industries of great growing significance.

Here, graphically, is the picture of how British Columbia is forging ahead—

		1947	1948
Logging and Lumbering	- - - - -	\$282,000,000	\$360,000,000
Agriculture	- - - - -	135,000,000	145,000,000
Mining	- - - - -	113,000,000	150,000,000
Fishing	- - - - -	59,000,000	70,000,000

Estimated Production, Secondary

Industries	- - - - -	630,000,000	850,000,000
Payroll	- - - - -	180,000,000	190,000,000

Through its Department of Trade and Industry, the Government is ceaselessly active in promoting Overseas Markets and encouraging new enterprises.

The Government of the Province of . . .
BRITISH COLUMBIA

RAPS OTTAWA

(Continued from Page 2)

rested himself in the redmen. He knows their language and on his numerous trips by boat and plane or the stern purpose of dispensing justice he often finds himself sought out by the Indians, who regard him as a counsellor and friend.

Are Disappointed

Regarding the medical care of the James Bay Indians, Magistrate Tucker said, there is widespread disappointment that the recommendations of the joint committee of the Senate and the House of Commons appointed to inquire into the conditions of Indians throughout Canada have not been put into effect.

"This committee was appointed as a result of pressure of public opinion following investigation and exposure of shocking conditions among the James Bay Indians," he stated. "For some unexplained reason it was not called together during the session of parliament that just ended."

The magistrate granted that the new hospital at Moose Factory for treatment of tuberculosis will be one of the finest of its kind in Canada, but said its completion will be a matter of years. "Aside from that," he went on, "and the appointment of a very competent full-time doctor, who is doing an excellent job with the facilities at his disposal, little improvement in the treatment of Northern Ontario Indians is evident.

"In some cases they still only see the doctor at intervals as long as one year apart for the simple reason that the doctor has an area covering 300,000 square miles. He is attempting to do a job which, at any degree of thoroughness, would require three doctors. He has never been provided with aircraft based at James Bay. While he has been given authority to charter a plane in an emergency there is at times considerable delay before he can reach a patient if there are no planes based nearer than South Porcupine.

Effect of Committee

If improvements to date are any criterion of the results of the recommendations of the parliamentary committee it would appear that the main effect of the functioning of this committee would be to afford the officials in charge of the administration of the Indian Department, and particularly the medical services, an opportunity to furnish excuses as to why they had not been able to show better progress over a period of many years."

Magistrate Tucker said that it might require an amendment to the British North America Act to transfer the responsibility for the welfare of the Indians to the province. "It might also require the granting of federal funds to the provincial authorities," he added, "as the problem has been neglected so long that even a start on a new deal for Indians will require millions of dollars. However, Canada has the money. The proof lies in the fact that millions of dollars are being spent by this country for the relief of suffering in foreign lands. My personal view is that a dollar of Canadian money could be spent in relief in foreign lands as long as we have a more urgent problem here at home."

**... DEVELOPMENT**

of the resources of B.C. — lumber, minerals, agriculture, secondary industries — so as to create jobs and build a greater British Columbia; of life, of interest, of enterprise and a continuance of the liberty which our forebears won for us;

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or the care of the weak by the strong, Old Age Pensions, Mothers' Pensions, Social Allowances, free education, free hospitalization, Workmen's Compensation, etc.

... SOCIAL WELFARE

The people of British Columbia are now enjoying the fruits of these policies under an EXPERIENCED government, a COALITION of Liberal and Conservative parties.

Why experiment when you have all these things now?

Return Coalition

The Best Government B.C. Ever Had



NIGEL MORGAN
L.P.P. Candidate in Alberni

Attention! Alberni Voters

Greetings:

In extending congratulations to the Native People on behalf of the Labor Progressive Party, I want to add my own personal satisfaction with your victory in winning the franchise.

The winning of the right to vote in provincial elections places the Indians of British Columbia first amongst the Native people of Canada. The right to elect . . . and be elected . . . is a big step forward towards winning full equality.

Coalition candidates are claiming that the Coalition government gave you the vote. But the fact is that the Native people, their organization and their leaders won this concession from the Coalition by virtue of the splendid struggle waged for the right of franchise.

Coalition is a combination of Conservatives and Liberals. And British Columbia has been governed by either Conservatives or Liberals ever since the white man first established a government in this province. They have been in office all the long years the Native people have suffered the worse forms of social and economic discrimination.

My boyhood years spent in close association with the Indian people on the Gulf Islands made me deeply conscious of their needs. And I know that there are many more victories still to be won before the Indian people will enjoy equal status with the white people.

I am running for the Legislative Assembly as a candidate of the Labor Progressive Party in the Alberni constituency and as a Member of the Legislative Assembly I will fight for legislation that will give:

1. Native old people the same pension as other old age pensioners; i.e. \$40.00 a month paid in cash, and native widowed and deserted mothers the regular social benefits which commence at \$50.00 a month for a mother and one child.
2. Equal educational opportunities for Native children with an end to separate schools and governmental assistance to the development of native culture and artists.
3. Equal job opportunities for Native people and protection against present discriminatory practices.
4. Equal civil citizenship rights and an end to discriminatory laws such as the present liquor laws.
5. The extension of the franchise to the federal field and the right of the Indian people to elect direct representatives to the Legislature.

In closing my Party's message to the Indian people, I respectfully urge you to use your vote wisely on June 15.

Sincerely yours,
NIGEL MORGAN.

For Equal Rights . . . Vote Morgan

Inserted by: Nigel Morgan Election Committee
101 Carlson Bldg., Port Alberni

B.C. Indians of Today

By DOUG WILKINSON

It is a fallacy to think that all the Indians of B.C. are similar. There are many different Indian nations possessing individual language and cultural backgrounds. Climatic conditions and topography have controlled the occupations which the Native Indians follow. The majority of the B.C. Indians are farmers, living on the reserves of the Fraser Valley, the Thompson Valley, the Northern Okanagan, the Kootenays and part of the Cariboo. Those engaged in cattle ranching reside on reservations in Oliver, the Chilcotin and the Cariboo. Lumbering, trapping and prospecting occupy the Indians around Prince George to Hazelton. The main concern of the Coastal Indians is with the fishing industry.

The B.C. Indians have proven themselves to be a hard working and reliable people in their efforts to make a living. There is no doubt that when given the opportunity to learn, the Indian can and does adjust himself with intelligence equal to that of any other racial group.

B.C. Citizens

The Indians of B.C. have unanimously expressed their wish for better educational facilities and more desirable living conditions. Quoting Chief Patrick Isaacs of the Babine Lake Reserve: "The franchise making us B.C. citizens proves that we are able to live and work on equal terms with other B.C. citizens and elect our representatives in Parliament. We must work together for the future growing generations of Indian people. The present Government has shown a real interest in us so we are entered in the Provincial Hospital Scheme and our children are now accepted in white schools."

It is apparent that the Government has acknowledged the Indian Educational methods to be backward and not level with provincial Educational standards.

Credit should be given to Mr. Edward Davies for his efforts in forming the policy of co-operation between the provincial educational system and the Dept. of Indian Affairs. It was a major step in improving the Native Indian's position.

Since educational reforms are ineffectual without health reforms, a section was entered in the B.C. Hospital Insurance Plan which reads:

COVERAGE OF INDIANS. Discussions concerning the care of Indians under the "Hospital Insurance Act" were instituted at an early date with the Regional Superintendent of Indian Health Services of the Department of National Health and Welfare. As a result of these discussions, the federal department has approved the adoption of hospital insurance to cover Indians eligible for treatment as approved by Superintendents of Indian Agencies.

The Indians will be subject to the same conditions that apply to other residents of the Province under the "Hospital Insurance Act."

Only general hospital care will be provided, since the Act does not cover care for chronic illness, and the Indian Health Services assumes responsibility for clearing Indians from general hospitals when they no longer need the general hospital care as such.

Hospitals Congested

When general hospitals are congested, efforts are to be made to care for Indians in hospitals operated by the Indian Health Ser-

vices where these facilities are reasonably available. Payment will be made by the Hospital Insurance Service to such hospitals on behalf of beneficiaries under the Act, an operating-cost basis.

The arrangements as outlined above appear to be satisfactory to all concerned and it is suggested to represent a distinct advance in providing health services for the Indians in this province.

The Indians have not been satisfied with the Department of Indian Affairs Social Service. The pitiful sum for aged and needy Indians is insult. These small sums were never increased in ratio to the mounting cost of living. There has not been a uniform policy so that local Indian Agent has doled out at his own discretion and often to the detriment of the unfortunate receiver. A reservation mirrors the Indian Agent who should feel that he is there to assist the Indian. Real suffering has resulted from the indifference of Indian Agents.

Pay Sales Tax

Since the Indians pay three percent sales tax, they feel that such matters as Social Welfare and Old Age Pensions could be better handled by the Provincial authorities than by the Department of Indian Affairs.

Discrimination against the Indians is less noticeable in agricultural and ranching communities than in industrialized areas where it has affected the Indians adversely. In education we hope to overcome these inequalities of status and treatment and to make the Indian a self-sufficient citizen.

The present provincial government has gained the respect of the Indian population by co-operation through the department of agriculture.

Dean Clement of the faculty of agriculture, U.B.C., has offered valuable assistance by advocating agricultural reforms so badly needed among the Indians who contributed much to the provincial economy.

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